

THE
REASONA-
BLENESSE OF WISE AND
holy truth: and the absurditie
of foolish and wicked
Errour.

ECCL. 7. 27.

*I haue compassed about, both I and mine heart, to knowe and to enquire,
and to search wisdome and reason, and to knowe the wickednesse of folly,
and the foolishnesse of madnesse.*

MATTH. II. 19.

But wisdome is iustified of all her children.

by J. Terry



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TO THE RIGHT REVE-
rend Father in God, ARTHUR, Lord

Bishop of BATH and WELLES, Vicechancel-

lour of the Vniversitie of Oxford, and Warden of

New Colledge, JOHN TERRY wisheth all in-

crease of that Glory and Ver-

tue, wherevnto you are

called by our most glo-

rious & ho'y Lord.

2. Pet. 1.2.



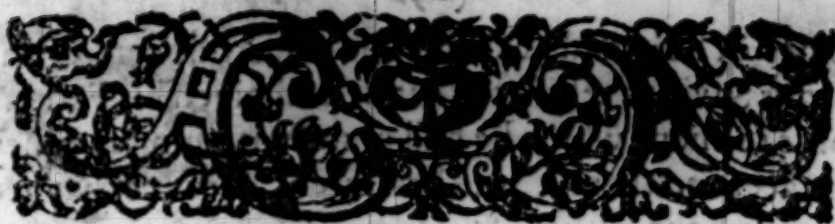
*M*y duty bindeth me (right Reue-
rend and my very Good Lord)
to offer up to God for you the sa-
crifices of thanksgiuing and
prayer. Some of the Heathen of-
fred sacrifice to the sunne rising
for benefits to come: and other
to the Sunne setting for such as
were already receaued. VVherefore it being a great
shame for a Christian to be out gone in any good dutie
by an Heathen, I cannot but offer up to our most bles-
sed Saviour Christ the true Sonne of righteousness, the
sacrifice of thanksgiuing: first, for causing such a
bright starre as your Lordship is to appeare aboue our
Horizon in the West: and secondly for causing you to
set with leauing much good to that Colledge, whereof
my selfe was once a member. And how can I ~~so~~ but

offer up prayer to God; first, that the fresh memorie of
your renowned learning and religious life may instill
such a sweet influence of celestiall grace into the hearts
of all the members of that societie, that they may bee
effectually stirred up to walke in your waies, and to de-
vote themselves by your example to the publike good:
as secondly I am to beseech him that walketh in the
midst of the seauen golden Candlesticks, and holdeth
the starres in his right hand, that he would hold & up-
hold you long to his owne glory, and to the edification
and comfort of his people, among whom hee hath now
placed you to hold out the word of life. And thus com-
mending you to God the Father of light, and to the
word of his grace the most worthie instrument
thereof, with all humble thanks vnto your Lordship for
your louing acceptance of this small paper present, I
rest

Your Lordships

in all Christian loue
and dutie,

JOHN TERRY.



IOHN. 17. 17.

Sanctifie them with thy truth: thy word is truth.

THis Chapter containeth a most divine and heavenly prayer of our most blessed Saviour Christ wherein hee requesteth of his Father, that hee would by the gracious word of his Gospell, make more and more manifest the glorious worke of mans redemption. For that hereby he and his father should be most glorified, and all such as his father had giuen him, should be made partakers of life everlasting. For *this is everlasting life* (saith he) *to know thee the only true God, and whom thou hast sent* (videlicet, to accomplish the worke of the redemption of all the elect) *Iesus Christ*. For the cleere doctrine of the Gospell, laying open the glorious worke of mans redemption, doth make manifest the light of Gods countenance shining in Christ, and doth giue vnto all that are truly lightened therewith, the holy eie of sauing faith, whereby they assuredly apprehending, and most certainly beleeuing the vnspeakable loue of God towards them that do cleaue vnto Christ, and are made one with him, and by him haue communion and fellowship with God; and so are made partakers of life everlasting. And verily the true sauing faith wrought by the Gospell, is nothing else but such a sure and certaine knowledge of Gods vnspeakable loue in Christ, as is accompanied with all

A

manner

manner of holy and heavenly graces. And therefore as
 v. 8. our Saviour testifieth that he had given his Fathers
 words to them, which he had giuen vnto him, and they
 had receaued them, and had surely knowne that hee
 came from the Father, & had beleeued that the Father
 had sent him: so in this verse hee prayeth to his Father
 that he would sanctifie them with the truth that was
 contained in the same word. In the which petition of
 our Saviour Christ, we are to obserue these two points
 first, the thing that our Saviour requesteth at his Fa-
 thers hands; that hee would bestow vpon all those that
 he had giuen him, which is, Sanctification: Secondly,
 the meanes whereby it is wrought, which is the truth
 of his owne word. *Sanctifie them with thy truth: thy
 word is truth.* Now the sanctification that our Saviour
 here prayeth for, is not maymed, wanting any essential
 part, but totall and whole; even such a sanctification,
 as doth sanctifie the minde with sauing knowledge, &
 faith, the will, and the affections, with all other
 graces, and gifts of the holy Ghost, and so doth sancti-
 fie the whole man. Neither is this whole and total san-
 ctification bestowed onely vpon some principall per-
 sons in the Church of Christ, but even vpon the mea-
 nest also. As the Apostle testifieth 2. Cor. 3. 18. *Wee all
 (saith he) behold as in a mirrour the glory of God with o-
 pen face, there is the subiection, action, object, & clere-
 nesse of faith) and are changed into the same image from
 glory to glory, as by the spirit of the Lord* (there is the in-
 separable effect of sauing and sanctifying faith, one and
 the same in substance, though not in circumstance in
 all the faithfull.) And verily, how can it otherwise bee,
 but that all such as *by faith are engrafted into Christ,*
 Rom. 11. 17. should immediatly be made good trees, &
 so consequently be enabled to *beare good fruit.* Mat. 7.
 17. How can it otherwise be, but that all such as by the
liuely word of God, Heb. 4. 12. are quickned to a liuing
faith

faith. Gal. 2. 20 should shew themselves to be alive to God
Rom. 6. 11. by the exercise of al holy and godly works.
For nature is never idle, much lesse grace. Gal. 5. 6. and
therefore, as the body without the (operative) spirit is
dead: so faith without workes is dead also, Iac. 2. 26. And
therefore the same Apostle in the same chapter willet *Natura est natura*
all such as lay claime to a true faith, to make proöfe *quam otiosa.*
thereof by their good workes, after the example of A-
braham the father of the faithfull. For after that he had
shewed himselfe readie at the commandment of God,
to offer vp in sacrifice his most deare sonne Isaac, then
he made it manifest that he so, firmly apprehended by
an assured faith, the incomprehensible loue of God in
Christ, Eph. 3. 19. towards himselfe, that he preferred it
before his most intire loue towards his own most deare
sonne: and then was the Scripture fulfilled: Abraham
beleened God, and it was imputed to him for righteousness.
Whorefore it was not without cause that S. Peter wri-
ting to such as had obtained like pretious faith with
himselfe, willet them to ioine to their faith vertue, to
vertue, knowledge; to knowledge, temperance; to temperance,
patience; to patience, godlines; to godlines, brotherly kind-
nes, & to brotherly kindnesse, loue, 2. Pet. 1. 5. For (saith
he) if faith want knowledge, it is a blind credulity, and
not a cleere eie wherewith we see God, & heauens hap-
pinesse, albeit it be a farre off. v. 9. And if it bee not ac-
companied with all these diuine graces, it is an idle &
fruitlesse fancie, vers. 8. and not a true working and
fruitfull faith. Gal. 5. 6. But if it bee accompanied with
these diuine graces, then it proueth it sufficiently, to
be the faith of Gods elect. Tit. 1. 1. and assureth al such
as are indued therewith, that they are effectually called
to the estate of grace, and are elected to everlasting
life. vers. 10. And verily, even by the light of nature it
is recorded that the Graces goe hand in hand, and will
in no wise part company: and by the light of Prophe-

He it is further iustified, that they are as a most pretious
 and golden chaine, Ez. 16. 11. the linkes whereof can-
 not be severed. How then can a true faith being one of
 the principall vertues that are by Christ infused into
 the hearts of all true Christians, Eph. 6. 16. Ioh. 6. 19. be
 severed from the societie of the residue of the divine
 graces of the spirit of God? Doth not the Apostle plain-
 ly avouch, that *wee are all the sonnes of God by faith in
 Christ*. Gal. 3. 26. Ioh. 1. 12. and therefore renewed into
 his image in righteousness and true holiness? Are wee
 not *by faith united unto Christ*, Eph. 3. 17. and *at one
 with God*? Rom. 5. 1. How then can it be a neare compa-
 nion with blindness and ignorance, or with vnright-
 eousnesse and sinne? For *what communion can there be
 betweene light and darknesse? what concord betweene
 righteousness and vnrighteousnesse?* 2. Cor. 6. 14. But
 there is so great an agreement betweene faith and loue
 and the residue of the divine graces of the spirit of God
 that S. Austin doth place them in the definition of faith,
 as if they were the very essence thereof. For, *what is it
 (saith he) to beleue in God, but to loue God, and to loue
 God?* that is, to loue God with a double loue. Aug. in
 Ioh. tr. 29. So. in Ps. 77. To beleue in God, is to cleaue
 to God, & to worke that which is good together with
 him that worketh good in vs. Wherefore let all such as
 make profession, that by faith they ioyfully imbrace
 the covenant of mercy in Christ, and yet are carelessse
 in the performance of all holy duties, nay, which turne
 the grace of God into wantonnesse, Iac. 4. and vpon a
 presumptuous opinion of the infinitie of the mercy of
 God, and meries of Christ, doe loose the raines to all
 manner of wicked and corrupt affections. Let them all
 knowe that *howsoeuer in word they make profession of: the
 faith of Christ, yet in their deeds they denie the same*. Tit.
 1. 16. For how doth he say that he beleueth in Christ,
 who doth not that which he commandeth him to doe?

Cyp, de simpl. pralat. How then can hee that doth contrary to that which God commandeth, say that he beleeueth in Christ, and is partaker of the covenant of grace? For vnto the vngodly, saith God, *What hast thou to doe to declare mine ordinances, and to take my covenant in thy mouth?* Ps. 50. 16. So Ier. 7. 9. Will yee steale, murder, commit adulterie, & sweare falsely, &c. and come and stand before me in this house whereon my name is called, as if yee were my seruants, whereas yee cloth your selues with the Diuels livery, and doe such works as belong to his service? Will yee say that yee are deliuered from the slauerie of sinne, & yet pollute your selues with all maner of abominations? *How shall we* (saith the Apostle) *that are dead to sinne liue any longer therein?* Rom. 6. 2. Surely if Christs death doth deliuer vs from the guilt of our sinnes, it will first deliuer vs from the dominion of our sinnes: and if Christs resurrection shall raise vs vp to be partakers of eternall life, it will first raise vs vp to *newnesse of life.* 1. Cor. 25. 34. Apoc. 20. 6. For vndoubtedly a wise and an holy faith, whereby *we liue to God,* Gal. 2. 20. must go before our glorification, & iustification also. For whom God electeth in Christ before all worlds, to those by an inward and effectuell calling, he giueth a wise and an holy faith, whereby they are made *the sonnes of God,* Gal. 3. 26. & are renued vnto his image in righteousness, & true holines, that so resembling their heauenly father, hee may take them for his owne deare children. Now whom he thus calleth, them he iustifieth (for by faith we must be first engrafted into Christ, before wee can haue interest in his righteousness, whereby wee are iustified) and then, *them whom he iustifieth, he also glorifieth.* Rom. 8. 30. A sanctifying faith is then the first of all the proper and peculiar gifts that God bestoweth vpon all those to whom he vouchsafeth to giue an honourable place in his house and family. 1. Cor. 6. 11.

Tit. 3. 5. 6. 7. & a greater also then iustification it selfe. For it is a greater blessing to be delivered from the being and bondage of sinne, then from the guilt and punishment thereof; for that the one is a farre greater evil then the other. The making of an impious a iust man (as Thomas Aquinas teacheth) is the greatest of all the workes of God. So S. Austin writing vpon these words of our Saujour Christ (*greater workes then these shall they doe*) saith that it is a greater worke of an impious man to make a iust man, then to create heauen & earth. Aug. in Ioh. tract. 72. For in the creating of all things of nothing, as there was nothing to further, so there was nothing to hinder the work: seeing nothing hath no activitie, but in the recreation or regeneration of man, there is not onely no furtherance in the natural man, but a great hinderance & resistance. Wherefore it is not without cause that the faithfull, recording in what danger they were by reason of their sinnes before their regeneration and sanctification, doe greatly reioice and say: *The right hand of the Lord hath shewed forth his mightie power; the right hand of the Lord hath advanced me.* Aug. confes. l. 4. c. 3. Wherefore seeing an holy faith, which is accompanied with all the residue of the graces of sanctification is the greatest of all the peculiar gifts of God, even such an one, as whereby we haue not only *an entrance into the estate of grace*, Rom. 5. 2. but are preserved thereby to eternall salvation. 1. Pet. 1. 5. wee ought to imploy our first and our chiefest care for the obtaining and preserving of the same. And that so much the more, for that not only God is principally serued, and glorified, and our selues beautified thereby. Ioh. 6. 29. but also that so we may stop the mouthes of our adversaries. For among al the most slanderous imputations that they lay to our charge, this is not the least, that they avouch that wee teach a *bare and naked faith*, without the fruit of all good workes,

*Non entis nullae
sunt qualitates.*

workes, in that wee affirme that faith is alone in the worke of our iustification. The which is as true, as if they should say, that wee hold that the eye is alone in the body without the residue of the other senses, seeing that wee avouch that the eye is alone in the apprehension of all such things as are subiect vnto sight. And yet for this cause we must be called *Solifidians* as if wee reiected all other fruits of the spirit with the practise & exercise of all good works. Nay, let vs make no lesse vse hereof, then Philip did of those slanders, the which the Athenians had raised vp against him: I am much (said he) beholding to the Athenians, for that by their slanderous reports I am made the more careful to look to my waies, that I may hold a right course, that so I may confute them, both by my words and workes. So likewise, whereas our doctrine is, that the true Christian faith is accompanied with all manner of divine and heauenly graces, and is fruitfull in all good workes, let vs giue all diligence to confirme the same by an holy life and conversation, that so we may confute them by our deeds also. And so we may bee bold to retort vpon them iustly and truly, that which they vntreuely charge vs withall. For in that they avouch that the true Christian faith, may not only be in the reprobate, but even in the very diuels themselves, thereby they teach that it may be alone without the company of any vertue, & without the practise of any good worke. And therefore they may be truly termed not onely *Solifidians*, but *Impifidians*, & *Diabolifidians* also. Vndoubtedly hereby they make it manifest to the whole world, that they hold not the true Catholike faith, seeing thereby in the iudgement of S. Austine, the iust are discerned from the vniust. Aug. ad Bonif. l. 3. c. 5. Whereas by that faith which themselves hold to be Catholike, they cannot be discerned from the very Diuels themselves. Now if they bee not severed from the Diuels in their faith.

faith, neither can they bee seuered from them in their workes, seeing faith is the root, & workes are the fruits; and such a root, such a fruit: Now if they bee severed from the Diuell neither in their faith nor workes, how can they bee severed from him in their punishments? Wherefore let them disgrace this gracious gift of faith which haue no part nor portion in the reward thereof, But as for vs which acknowledge it to be a principall part of true sanctitie and holinesse: let vs most carefully obserue the meanes whereby it is coliated, by God set downe in these words of our text: *Sanctifie them with thy truth: thy word is truth.* Wherein we are to obserue these two points: First, that God doth sanctifie his by the truth: secondly that this truth is contained in Gods word, even in that word of God which is delivered vnto vs by the Prophets and Apostles. Concerning the first, which is, that truth is the true meanes whereby we attaine to an holy faith, and to all the residue of the graces of sanctification, it is manifest in this, that truth doth rectifie our vnderstanding, will, & affections: in the vprightnesse of the which, our whole and totall sanctification doth consist. And therefore by S. Austine, truth is tearmed, *The virginie of the soule, and the chastitie of the mind,* As falsehood, and vntruth is the adulterous pollution of them all: insomuch that all such as in Gods service embrace lyes either taken by tradition from their ancestors, or sucken out of their owne heads, are iustly charged by the spirit of God to goe *whoring after humane inventions.* Num. 15. 39. Hereof it is that men of al professions lay claime to the truth, and for prooffe thereof make a shew to deriue the pedegree of their doctrine from God the author of truth, and from his word the authenticall, and vndeniable evidences thereof. As it may appeare by Celsus, Who as Origen reporteth, entituled his bookes, *The word of truth*, which yet hee wrot against the truth. Wherefore

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Abz. G. 211
Dices.

Wherefore as the Apostle exhorteth, we are not to believe every spirit, but to trie the spirits whether they are of God or no: and wisely to examine the grounds of all doctrines, before that we make them Articles of our Creed: that so we may embrace the knowledge of the truth, whereby we may bee saved, and reiect the strong delusion of Satans lies, which are the venome and poison of our soules. 2. Theff. 2. 10. Now the word of God which our blessed Saviour, the wisdom of God Prov. 8. revealed by his spirit to the Prophets and Apostles, is this word of sanctifying and saving truth. For if we continue in the same, *We shall knowe the truth, & the truth shall make vs free.* Ioh. 8. 32. And how doth truth make vs free, but by sanctifying vs with al divne and heavenly vertues? For a true vertuous man is the only free man.

Let vs then come to the second point, and take a true view of such proofes as may be produced, to make manifest, that the word of Christ revealed by his spirit to the Prophets and Apostles, is only the rich treasurie of that pretious truth, whereby all the elect of God are brought to a sanctifying and saving faith. The which thing that we may effect, let vs first search and enquire where and what truth is, that so truth may speake and manifest it selfe. Truth is either in things or words. Truth in things, is the fit and apt agreement of the causes with their effects, and the effects with their causes, of the accidents with their subiects, and subiects with their accidents: and so of all other arguments and reasons, with the things whereof they are arguments & reasons. So truth in words, is when true reasons which agree with the things whereof they are reasons, are accordingly set downe in the words, which are delivered to expresse the same. Hence then we thus conclude that if all true reasons whereby the true God and true Godlinesse may be knowne and embraced, are rightly

Vera est propositio quando prædicatum convenit subiecto. Tum prædicatum convenit subiecto cum est genus.

*Tum veritas est
in verbis quan-
do ita est in re-
bus quemadmo-
dum verba sig-
nificant.*

*Scriptura est
mons rationalis.*

*λογικὴ ἀ-
δολογία γὰρ α.*

*σπερμιόμοιοι
μύδοις. 2.
Pet. 1. 16.*

set downe in the doctrine revealed by Christ to the Prophets and Apostles, and by them registred, and enrolled in the Canonickall Scriptures of the old and new Testament: then this word is the word of God, and the word of truth. But in these bookes are set downe all manner of most forcible and effectuall arguments, and reasons for the rooting vp of all errors and vnttruths, & for the opening & confirming of all doctrines of faith, and godlinesse, and for the edifying of the spirituall temple of God. Let vs (saith S. Hierome) ascend into the reasonable mount, and seeking of the testimonies of Scripture choice and fit timber for every severall point of doctrine: let vs cut it downe, and therewith build the house of wisdom. Hier. in Hagg. Neither doth this word of God minister choice timber onely for the building vp of the Lords Temple, but all maner of wholsome food also for the sustenance of all such as are of the Lords household. For in it there is both *milk* for children, & *strong meat* for such as are men. Heb. 5. 12. The principles of this word, are the childrens milke: which is by S. Peter called a doctrine, standing vpon so sure and sound reason, that hee that rightly apprehendeth the same cannot bee deceaued. 1. Pet. 2. 2. whereby he doth distinguish it from the principles of all other religions, which being not Logickall but Sophisticall, as happely hauing in them a shew, but not the substance of sound reason, cannot but deceaue and destroy all such as drinke downe the venomous poison thereof. Now if the first rudiments of the word of God stand vpon such sound reason that they cannot deceaue, then the stronger meat thereof, which is all such reasons and arguments which are set downe for the further lightning and strengthening of these principles, must needs bee of greater light and strength. And so no doubt they are: seeing they are of power to make the mē of God which are long exercised therein
able

able so thoroughly to discern between good & evill, errour and truth, that they can both purely and zealously performe vnto the Lord that *reasonable service* Λογικὴ λα. which is acceptable vnto him, Rom. 12. 1. The which *τρεῖς*. reasonable service, what is it else but the puritie of a true faith, and of all other divine vertues, with all holy workes that issue from them all? Ioh. 6. 29. 1. Tim. 6. 11. Now *faith* (as the Apostle defineth it, Heb. 11. 1.) is the ground of things hoped for, & the demonstration of things not seene: which principally are the vnspeakable loue, and goodnesse of God demonstrated, not onely in the worke of the creation, Rom. 1. 20. but especially in the worke of the redemption. 2. Cor. 3. 12. For this is such a demonstration of Gods vnspeakable goodnesse and loue, that (as Austine saith) it doth convince the iudge. *ἐλεγχος*. ment, and after a sort force the minde to yeeld her assent thereto. Aug. in Ioh. hom. 79. & 95. So God loued the world (saith out blessed Saviour) that he gaue his only begotten Sonne, that whosoever beleueth in him should not perish, but haue life everlasting. Ioh. 3. 16. So Saint Iohn. In this appeared the loue of God towards vs, in that God sent his only begotten sonne into the world that wee might liue through him. Ioh. 4. 9. And againe, Herein is loue, not that we loued God, but that God loued vs, & gaue his Sonne to be an attonement for our sinnes. And againe, in the very next verse, If God so loued vs, &c. As if hee would haue vs thoroughly to vnderstand, that such a person giuen for such persons to worke such a worke, is such a demonstration of Gods loue, that the like is no where to be found, no not in all the Bookes of Aristotles Demonstrations. When I was here a scholler, I heard a most reverend Father, namely Mr. Fox, preaching on these words of the Apostle: If one bee dead for all, then we were all dead. 2. Cor. 5. 14. say here is such an ergo, that all the Schooles cannot shew the liké. And yet this ergo & demonstration whereof we now speake

is a more forceable *ergo*, & a more compelling demonstration, as the same Apostle teacheth in the former part of the same verse. For verily if we could attaine to all riches of the full assurance of understanding, to knowe the mystery of God even the Father, and of Christ. Col. 2. 2. Then we should attaine to the full assurance of faith, Heb. 10. 22. even to the full assurance of Gods loue. If wee were able to comprehend with all Saints, what is the breadth, length, depth, and height of the loue of Christ that passeth knowledge, then should wee bee filled with all fulnesse of God. Eph. 3. 18. In the meane season, all such as haue attained to some measure of this faith, which is grounded vpon so strong demonstration, are called by S. Chrysostome. hom 9. in Epist. ad Coll. *sheepe indued with reason*, for that they are, or should bee able to giue answer to every one that asketh them a reason of the hope that is in them. 1. Pet. 3. 15, And verily all such Christians as rightly vnderstand the grounds of their faith are esteemed by the Apostle to bee worthie of the name of reasonable men: whereas all that doe not, are by him branded with the note of men wicked and vnreasonable. Furthermore (saith he) bretheren pray for vs, that the word of the Lord may haue a full current, & be glorified, as it is with you, and that we may be delivered from vnreasonable and evill men: for *all men haue not faith*. 2. Th. 3. 1. Neither is this first and principall part of Gods seruice only grounded vpon most sure & sound reason, but also the other part thereof consisting in the exercise of all holy works, proceeding from all the diuine graces and gifts of the holy spirit of God. For if they be not done after that manner, and by the inducement of such reasons, as God in his word requireth them to be performed, they are not allowed, and approued of Christ. Mat. 6. 1. 1. Cor. 13. 1. For that may bee said of all good workes which Tertullian avoucheth of the Iewes sacrifices: Viz: that God did

not

Asynd. 1136-
Gat.

Deus non exigebat que fiebant sed propter quod fiebant. Tert. 1. 3 sent. Marc.

not in them require the thing done, but the reasons for the which they were to be done: so God doth not require our bare workes, but will haue them done vpon such reasons and motiues as they ought to be done. So then the very rudiments and principles of this word of Christ are reasonable milke: & the service therein prescribed, is a reasonable service: and the faith therein commanded is grounded vpon a most strong demonstration: and the workes therein required are squared by the squier of exact reason: and the persons that embrace this faith, are only and alone esteemed to be endued with right reason: therefore we rightly conclude that this word of Christ set downe in the holy Scriptures of the Prophets & Apostles is the only vnerring word of truth. And verily, vnlesse the holy Scriptures were furnished with all varietie of arguments and reasons to convince all errors, and to confirme all truths, how could the professors of the Christian faith be enabled thereby, to convert or confound all heathenish persons, and all hereticks and schismatikes, and to instruct and strengthen the faithfull themselves? For if we will deale with Ethnikes, we must not produce the bare testimonies of the Prophets and Apostles as of witnesses immediatly instructed & sent into the world by God, to giue an vdeniable evidence to truth: (for that were to begge that as granted, which is by them not only questioned, but also peremptorily denied) but they must be dealt withall by arguments and reasons, as being a plea allowed by all as are, or thinke themselves to be indued with right reason. And among the great varietie of arguments and reasons, whereby all questions are handled, and discoursed of, wee must not at the least principally vse such of them as most preuaile with the affections and will; but rather such as doe instruct the vnderstanding and the minde. For (as Tertullian saith) *Truth perswadeth by teaching: that*

*Falsitas suaden-
do docet.*

is, it teacheth the vnderstanding, & so prevaileth with the affections and will. Whereas, *Falschood doth teach by perswading*: that is, perswadeth the affection & will, and so moueth the mind to assent vnto error. The truth of both which positions is verified by the experience of all ages. For what prevaileth most with the affections but the ensamples of our Ancients, custome, a good intent, and an outward peace and plentie of all temporall blessings? And haue not these beene vsed as principall arguments by Schismatikes, Heretikes, Idolaters, and Ethnikes? *Our Fathers* (said the schismatical Samaritans) *worshipped in this mount.* Ioh. 4. 20. I haue so receaued from my Progenitors (was the plea of that infamous heretike Eutiches) In this faith was I borne and consecrated to God, and in this I desire to die. Concil. Chalced. act. 1. So Dioscorus in the same place, I doe find the doctrine of the ancient Fathers not cursorily deliuered, but handled of set purpose in their bookes: I am reiected with them. So the Idolatrous Iewes said that they would doe whatsoever went out of their owne mouthes; as to burne incense to the Queene of heauen, and to powre out drinke offerings to her: as they had done both they and their fathers, their Kings and Princes in the cities of Iudah, & in the streets of Ierusalem: for then (said they) *they had plentie of victuals, and were well, and felt no euill.* Ier. 44. 17. So the hereticall and idolatrous Papists cry out both generally for the Fathers, the Fathers, the Church, the Church. Antiquitie, Vnity, Vniversalitie; & particularly vnto his Maiestie, your holy progenitors, your deare mother were professours of our Romane religion. Lastly, so the old Idolatrous Ethnikes: *That which is more ancient cannot be false.* Aug. de Civ. Dei. l. 39. But how did the ancient Fathers themselves reply herevnto? *What wilt thou doe* (quoth Lactantius writing in defence of the Christian faith) *against the Idolatrous Eth-*
nikes?

nikes? wilt thou follow thine Ancestors, or reason rather? *Last. de vero Dei simulachro. cap. 20.* So Cyprian ep. 7. cent: *Quint. We are not to prescribe by custome, but to convince with reason.* So Tertullian: *We are not to esteeme of faith by the persons, but of the persons by the faith.* Yea this kind of reasoning, reason it selfe hath taught, even the naturall wise men. I am thus resolved (said Plato in Critone) not now but alwaies, that I am not to enthral my iudgement vnto any of my freinds, but to reason: yea to that reason which by discord appeareth to bee best. Whose opinion was seconded by the chiefeft of all his schollers. *Plato is my friend, but truth is more my friend. Arist. Mor. l. 1. c. 3.* For the efficacy of reason is better then all authorities. *Zalm. in c. 5. ep. ad.* Otherwise why doe all learned men of all professions call for a generall disputation, that they may iustifie all their positions by logicall syllogismes. Yea why doth God himselfe call the Idolatrous Ethnikes, standing in defence of their heathenish Gods, to this manner & kind of triall? as Isa. 41. 21. 22. 23. *Stand to your cause, saith the Lord, bring forth your strong reasons, saith the God of Jacob. Let them bring them forth, and let them tell us what shall come: let them shew the former things what they be, that wee may consider them, and knowe the latter end of them: either declare vs things to come. Shew the things that are to come hereafter, that wee may knowe that yee are Gods.. Yea, doe good, or doe evill, that we may declare and behold it together.* In which wordes are set downe two reasons, whereby the true God may be discerned: whereof the one is the doing good or evill. The other, the declaring of things past, and of things to come. And verily the true God is goodnesse it selfe, and hath declared himselfe to be so by the creation of the world, and by communicating some portion of his owne goodnesse to every creature therein. And therefore, as Pythagoras said, if any besides one God,

Nullius addictus iurare in verba magistri.

God say, I am God: let them shew a world like to this, and say thereof, this is mine. For the creation of this one world is so sure an evidence to proue that there is but one God, that this one God willeth his people to say to the Ethnikes that shall stand in defence of their Idoll Gods: *The Gods that made not the heavens & the earth shall perish from the earth, and from under the heavens, 1er. 10. 11. And verily the Gods of the heathen are but Idols: for it is the Lord that made the heavens. Psal. 96. 5.* Now if the heathenish Gods shall assume to themselves the glory of this great worke of the creation, then saith the Lord in the place before alleaged, *Let them shew it to be so, either by revealing things passed from the beginning of the world, or things that are to come to passe even to the end.* For vndoubtedly, *knowne unto God are all his owne workes from the beginning of the world. Aet. 15. 18.* and as certainly hee knoweth what shall become of them to the end, yea what shall come to passe for ever and ever. As it is vndoubtedly true, that the heathenish Gods cannot tell what shall come to passe in time to come concerning such things as are to be effected by such causes as are set on worke by their owne wills: and therefore are no true Gods. For if it be replied that the Priests and Prophets of their heathenish Gods haue declared such things before hand: as namely their Prophetesses called *Sybille*, haue set down some as distinct particulars concerning our Saviour Christ, and the works of redemption wrought by him, as were foretold by Moses and the Prophets: wee answer that as Plato did *Moizare*, that is, deliver many doctrines set downe by Moses for that hee had taken them out of him: So these Sybille did *Prophetizare*, because they had receaved these prophecies either out of their books, or by tradition from the old Patriarks. For as Sampson said vnto his guests that were at his wedding, when they gaue him the right sense of his riddle

riddle which he had proposed vnto them: *If yee had not plowed with my heifer, yee could not haue found out my riddle.* Iud. 14. 18. So may wee as truely say, that if the heathenish Prophets and Prophetesses had not consulted with our Prophets, they could not haue delivered these Oracles. The which is evident by this, that when they were consulted by their greatest friends concerning events that were presently to come to passe, they deliuered their Oracles in doubtfull sentences, which might be expounded diuers waies, for that they were not able to deliver any certaintie thereof. As; *Aio te Aecides Romanos vincere posse.* And *Cresus balim penetrans magnam pervertet opum vim.* Whereas our Prophets not only delivered the certaintie of the events of diuers battles when they were ready to bee vndertaken. as Iud. 4. 9. and 7. 9. 1. Sam. 30. 8. 1. Reg. 20. 13. But also many other events many hundred yeares before they fell out. As namely the deliverance of the Iewes out of the captivitie of Babylon, and the particular king by whom it should bee accomplished, even Cyrus king of the Medes & Persians. isa. 44. & 45. The which prophesie, as Iosephus reporteth, *Antiq. Judaic. l. 11. c. 1.* Cyrus reading and perceauing himselfe to be named therein some 200 yeares before he was borne, and appointed to such a worke, gaue liberty to the Iewes to returne to their owne country, and to build their temple, and he gaue them backe the vessels thereof, which had beene carried away by the king of Babylon. For he vnderstood that the God of the Iewes was the true God, because he had foretold such an event a long time before it was to come to passe. As it may appeare by his owne words, Ez. 1. 2. *Thus saith Cyrus King of Persia, the Lord God of heauen hath given me all the kingdomes of the earth, and hath commanded mee to build him an house in Ierusalem which is in Iudah. Who is among you of all his people with whom his God is? Let him*

C

goe

goe up to Ierusalem which is in Iudah, and build the house of the Lord God of Israell: he is the God which is in Ierusalem. Here then wee may perceave by evident reason set downe in the Scriptures, that the heathen haue and therefore still may be convinced to acknowledge him to be the true God, who hath revealed himselfe in those bookes of the Prophets and Apostles, and that those bookes are the authentick word of the true, all seeing and well working God. And verily even the most profoundest mysteries of those bookes may bee justified by evident reason to the heathen themselves to be the doctrines of truth proceeding from the true God: as it may appeare by the bookes of these notable lights in the Church of Christ, *D. de Plessis de veritate Christiana religionis. Zeged. in locis com. Keckerm. in Syntagm. Theolog.* Neither must the doctrines of our Christian religion bee by reason evicted against the Gentiles, but also against all Schismatiks, & Heretiks. For albeit all these, or at the least the most of them acknowledge the holy Scriptures to proceed from God, yet seeing this word of God consisteth not in the letters but in the sence, not in the reading, but in the understanding, not in the leaues of the speech wherein it is delivered, but in the root of the reason whereon it is grounded: and seeing all Schismatikes and Heretikes, be the words that are produced against the n never so plaine and pregnant, yet pervert and corrupt the right sence and meaning of them, how can the right sence be justified against all such persons, but by cleere and evident reasons? For if one testimonie bee produced to cleere another, they will pervert the sence of the one as well as of the other. And if the testimonies of the ancient Fathers, yea of generall Councils bee alleaged against them, either they will pervert the meaning of them as well as they did the meaning of the Scriptures, or else they will flatly refuse to subscribe to their autoritie.

rity. The truth hereof was fully knowne vnto S. Austin,
 who for his learned confuting of many heretikes, was
 called the *Hammer* wherewith heretikes were knock- *Malleus hereti-*
 ed in the head. For hee writing against Maximinus the *corum.*
 Arrian. l. 3. r. 14. saith; I will not alleage the Councell
 of Nice to preiudice thee, neither shalt thou produce
 the Councell of Ariminum to preiudice me: I will not
 be bound to yeeld to the authority of the one, nor thou
 to the authority of the other: but by the autoritie of the
 Scriptures, as by most indifferent witnesses, not proper
 to either of vs, but common to both. Let matter with
 matter, cause with cause, reason with reason, bee com-
 pared together, & let that prevaile which is the stron-
 ger, and weigh most wherein there is the most weight.
 And verily there is no other meanes to cleere the mea-
 ning of all testimonies, humane, and divine, then by
 the light of cleere arguments, and reasons. Wherefore
 seeing that the power of the word of God consisteth
 in the right sense and meaning thereof, which cannot
 be cleered without the light of reason, & without the
 sure apprehension thereof, the people of God them-
 selues cannot be edified; therefore cleere arguments
 and reasons must bee produced for the cleering of all
 doctrines of faith, and an holy life by all such teachers
 as seeke after the edification of the people of God. The
 truth whereof is plainly confirmed by the vsuall pra-
 ctise of all preachers of the word of God. Among who
 it is most ordinary, after the doctrines deduced out of
 their texts, to cleere the same with varietie of reasons,
 and then to drawe out the vses thereof, which are no-
 thing else but particular doctrines by evidence of rea-
 son collected and gathered out of the generall. And
 verily the true Christian faith is not an ignorant credu-
 litie, but an vnderstanding assent grounded vpon a sure
 knowledge: even such a faith as was in the Apostles
 themselues, & the which they were to preach through

out the whole world. Luk. 1. 77. For of this their faith, our Saviour himselfe testifieth in this very chapter, saying: *I haue giuen them the words which thou gauest mee, and they haue receaued them, & haue knowne surely that I came out from thee, and haue beleueed that thou hast sent me.* v. 8. The truth whereof is plainly confirmed by the words of S. Peter Ioh. 6. 69. *Thou hast the wordes of eternall life: & we beleene & knowe that thou art the very Christ the sonne of the liuing God.* Neither is this vnderstanding faith proper and peculiar to the teachers of the truth, but to all the godly professors of the same. For none come to salvation but by the knowledge of the truth. 2. Th. 2. 10. 11. In which place knowledge and faith are ioined together as inseparable companions: as Ignorance is set downe as a separatist from faith & salvation in the former chapter of the same Epistle. Now to knowe a thing is to knowe the reasons thereof. Wherefore the true Christian faith grounded vpon knowledge, doth no otherwise worke in the faithfull a right assent to the severall doctrines of faith then by the right apprehension of the severall reasons and grounds thereof. This truth is manifestly proued throughout the whole body of the sacred Scripture, which teacheth that the true Christian faith is a wise, and holy, not foolish and wicked, a seeing and not a blind; a cleere and not a darke; a manly and not a childish; a reasonable and not a brutish perswasion. Faith is a wise assent grounded vpon the wise doctrines of the word of God, *which are able to make vs wise to salvation by faith in Christ.* 2. Tim. 3. 15. And what is wisdom but a right apprehensio of truth & the reasons thereof by the testimonies of diuine & humane autors? *I haue* (saith Solomō the wise) *compassed about both I & mine heart to knowe and inquire and to search wisdom, & reason* Eccl. 7. 27. by the which manner of annexing the one to the other, hee giueth vs to vnderstand that the

one

αληθες.

Scire est per causas
scire.

one ariseth out of the other. So Aristotle, the wisest of all Philosophers. *Prudence is an habit ioyned with right reason.* So Tully one of the wisest of all Orators: *Hee that doth best apprehend truth in every thing, & the reasons and grounds thereof is worthely to bee esteemed the most prudent and wise of all other.* Wherefore our Christian faith being a wise apprehension, and assent vnto truth, must needs apprehend the reasons whereon it is grounded. *The wisdom of the prudent (saith Solomon) is to vnderstand his way: but the foolishnesse of fooles is deceit.* Prov. 14. 8. That is; wisdom lightning the vnderstanding by meanes of true reason, doth sanctifie it with truth: as folly darkning it with ignorance, lea- deth it into errour both in matters of faith, and of life, and conversation. *For the foolishnesse of a man perverteth his waie,* Prov. 19. 3. *for folly is the mother of wickednesse,* Eccl. 7. 27. Wherefore, *such as bee foolish shall not stand in Gods sight: for he hateth all such as worke wickednesse.* Ps. 5. 5. *But the wise shall shine as the brightnesse of the firmament.* Dan. 12. 3. The foolish Virgins could not enter into the marriage because their lamps were gone out. Mat. 25. 10. That is, they made profession of the word of God, which is a lanthorne to our feet, and a light to our paths without the vnderstanding thereof. For what is the word not vnderstood, but a lampe without oile, or a candle without light? But the wise that had oile in their lamps, that is rightly vnderstood, the doctrines of Gods word were admitted into the marriage. For they that truely knowe God, shall bee knowne of him: and they that now see him with the eye that iustificieth, shall hereafter see him with the eye that glorifieth. But they that knowe not God, shall not be knowne of God, 2. Thess. 1. 8. Hos. 4. 6. Prov. 1. 22. And all such as see him not with the eye of faith, shall never see him with the eye of glory. Prov. 29. Fooles & mad men may be saints with foolish and mad Maho-

Visio iustificans
Visio glorificans

met: but the children of wisdom Mat. 11. 19 are the children of the most wise God: & such as haue their minds and affections sanctified by wisdom, are his Saints, in whom are hid all the treasures of wisdom and knowledge. Coll. 2. 3. Now if faith be a wise assent, then it is not blind and darke, but eyefull and cleere. *I saw* (saith Solomon the wise) *that there is more profit in wisdom then in folly, as the light is more excellent then darknesse.* Eccl. 2. 13. *for a wise mans eyes are in his head, but a foole walketh in darknesse.* Wisdom and faith are the sight of the eye of the mind: and truth rightly apprehended and assented vnto, is the light that leadeth in the right way vnto God. Ps 43. 3. But a foole & vnbeleeuers is a blind and a darke man. 2. Pet. 1. 9. For infidelitie and folly is the blindness of the mind: and where these lead the will and affections, there is a wandering from God (seeing he that walketh in darknesse, woteth not whether hee goeth. Ioh. 12. 35.) and there is a falling into the pit of all errors and sinnes: seeing where the blind lead the blind both fall into the ditch. Wherefore, blessed are their eies who seeing see, and doe perceauce, & hearing heare, and doe vnderstand, and so are converted, & so are saved. Mat. 13. 16. And blessed are all (not some but all) beleeuers, because they all behold as in a myrror the glory of God with open face, & are changed into the same image from glory to glory, as by the spirit of God. 2. Cor. 3. 18. Neither doth our wise Christian faith bring onely sight and light to all that beleeue, but also a behauiour fit for men, indued with sound and right reason, and deliuereth them from childishnesse, & brutishnesse also. It is the propertie of a child to doe childishly. *When I was a child* (saith the Apostle) *I spake as a child, I understood as a child: but when I was a man, I put away childishnesse.* 1. Cor. 13. 11. So it is a propertie of a brute beast to goe not whether they should goe, but whether others goe. But the faithfull should not be children

*Morio uis-
gōs · quasi uis-
ōpōy.*

*Non quo eundū
sed quō itur.*

in vnderstanding, but of a ripe age. 1. Cor. 14. 20. Neither should they *bee like the horse and mule*, in whom *there is no vnderstanding*, Ps. 32. 9. For children are childish, and are led with such motiues as most preuaile with the affections: and brute beasts are brutish, and follow sense: but the wise Christian beleeuer will take especially notice of such inducements as soundly informe the vnderstanding, and are powerfull to rule & direct the affections and senses in a right course. Now by all these properties and effects of a true Christian faith, it is evident, that whosoever desireth to attaine therevnto, must labour to vnderstand the severall reasons, whereon the severall doctrines of faith are grounded, that so he may bee enabled thereby to stand vpon the iust defence of his owne faith. Thus much is Bellarmine himselfe forced to confesse; in that hee maketh sanctity of doctrine, which is the wisdom and reasonableness thereof, to be a note of the true Church, and of the right faith professed therein: & vpon that ground taketh exception against our doctrine, and chargeth it to be vnreasonable and absurd, and so vnholly, & therefore not the doctrine of the true Church, and of the right faith professed therein. For the prooffe whereof he giueth instance in fve points. And first he beginneth with iustification by faith: and against the truth thereof, maketh this weake and childish Sophisme. If faith (saith he) iustifieth and assureth the faithfull of his iustification, then either it findeth him iust before he beleeueth, or maketh him iust after he beleeueth. But this division is insufficient, and should be made in this maner. If faith iustifieth either it is before, or when, or after it is giuen. But faith iustifieth both when, and after it is giuen, and doth never find any man iust before he hath obtained a right faith. And so the Apostle teacheth. Rom. 8. 30. *Whom he predestinated* (saith the Apostle) *them he called* (viz. effectually by giuing to them a true faith)

faith) and whom he called them be iustified. (viz. at that present instant of time) For faith doth presently ingraff the beleeuers into Christ, & so giueth him present interest in his sufferings and righteousness, and thereby doth presently iustifie him. Wherefore in this first instance, reason faileth in this sophisticall confuter, and not in the doctrine which he would confute. His second instance is this: If faith giueth assurance of the pardon of sinne, then it suffereth him not to say that petition of the Lords Prayer, *forgiue vs our sinnes*: seeing it is an absurd thing to pray for that whereof he hath good assurance, that he hath it already. But God giueth forgiveness of sinnes, but to such as in their dayly prayers make confession of them vnto him, and faithfully pray for the forgiveness of them. *I said* (saith David Ps. 32. 6.) *I will confesse against my selfe my wickednesse vnto the Lord, and thou forgavest the iniquitie of my sin. Therefore shall every one that is godly make his prayer vnto thee in the time when thou maist be found.* That is; seeing God is found of all them that seeke him in truth, & granteth mercy and pardon of sinne to all that humbly and faithfully seeke for pardon in Christ: Therefore every one that is godly, will in his daily prayers sue & seeke for the forgiveness of his sinnes in Christ, that so he may obtaine the assurance thereof. What? Had not that man assurance of the pardon of his sinnes, to whom Christ said, *man thy sinnes are forgiven thee* Luk. 5. 20. And did this man absurdly, if he said the Lords prayer? Had not the Apostles themselves assurance of the pardon of their owne sinnes, which were to preach and to proclaime the pardon of all sinnes to all beleeuers? And did they cease to pray, yea to pray after that manner as Christ commanded them to pray, *forgiue vs our sinnes*? Matt. 9. 9. What doth the holy father the Pope, who in his plenary pardons, and indulgences, or all his Friars and Priests, who in the sacrament of penance, giue assurance

rance of the pardon of all finnes to such as confesse the,
 & are contrite and sorrowfull for them, doe they I say
 forbid the saying of the Lords prayer, and the asking
 therein of the pardon of their finnes? Surely the holy
 Father himselfe, and all the principall persons of his
 Chnrch, are absurd men, or else it is no absurditie to as-
 sure the faithfull of the full forgiuenes of all their sins,
 and yet to will them to pray daily for the same. The
 Cardinals third instance is: the Anabaptists hold faith
 to be an assurance of Gods loue, who yet can haue no
 assurance thereof: therefore faith is not the assurance
 of Gods loue. As if heretikes and reprobates might
 not hold some right opinions in matters of faith. But
 the Anabaptists say that they themselues haue an assu-
 rance of Gods loue, and are accepted of him. And what
 of that? Did not the Laodiceans say that they were
rich and increased with goods, and wanted nothing? Ap. 3.
 17. And yet it was nothing so. So some mad men will
 say that they are Lords of such and such Mannours, vea
 Soveraignes of such and such kingdomes: and yet they
 may be starke beggars. Now the Anabaptists, as all o-
 ther heretikes are after a sort mad men, and haue lost a
 found mind: and therefore they may thinke that they
 haue faith and the assurance of Gods loue, when they
 haue it not indeed. The evidences wherein diuers men
 doe seeke for the assurance of Gods loue are diuerse.
 The Pharises had such an high conceit of their owne
 workes, that they did thinke themselues iust thereby,
 and accepted with God, as being such in their owne
 proud opinions as did demerit no lesse at Gods hand.
 So many that haue intended the vtter overthrowe of
 Prince and people, hauing receaued absolution from
 their Priests, and a pardon from the Pope, haue iudged
 themselues to haue had all their finnes pardoned, and
 themselues greatly beloued of God. So the Anabap-
 tists deeming and dreaming their owne fancies to bee

the immediate revelations of the spirit of God may happily presume hercof, that they are right deare vnto God, and such as may bee fully perswaded of his loue. But the faithfull to whom God by his word and sacraments, doth so reveale his covenant of mercy in Christ Iesus, that thereby they are effectually called and brought vnto God, to trust in this his vnspeakable goodnesse, and to place their chiefe happinesse therein and to loue God for the same aboue all things whatso- ever; hereby are rightly assured that they are in Gods loue, and are effectually called to the estate of grace, & to obtaine salvation in Christ Iesus. Wherefore albeit the assurance of the Anabaptists, and of all other of the like ranke may be false and vaine, for that it is built vpon a sandy false ground: yet the assurance of the faithfull is most firme and certaine, for that it is founded vpon a rocke. Fourthly, Bellarmine chargeth Luther with an absurd position for that he avoucheth, that children being baptised may haue faith. Why, doth not our Saviour himselfe testifie, that some at the first houre of the day of their life are called to worke in the Lords vineyard? Mat. 20. 1. and therefore indued with a sanctified faith, which worketh by loue. And doth not the Scripture also in plaine words, and not in parables, teach that some are sanctified frō their mothers womb, and therefore not only indued with an holy faith, but also with all other graces of sanctification? Ier. 1. 5. Why doth not Bellarmine himselfe thinke that infants descending from faithfull parents being baptised, and dying before they come to yeares of discreation, are Gods children and heires of his kingdome? Now how are they Gods children, vnlesse they are reformed to his image in righteousness and true holinesse, & therefore indued with a true faith which is a principall part of true holinesse, and the very root whereout all other graces sprout and growe? Wherefore it is no absurdity
to

to thinke that children may be indued with a sanctifying faith, albeit they cannot produce the actions thereof, no more then it is an absurditie to say that they are indued with a reasonable soule, albeit the effects thereof appeare not in them. But Bellarmine himselfe happily doubting of the absurditie of these former doctrines, in the last instance wil be sure to produce an absurd position indeed: which is, that God is the author of sinne: which yet as he affirmeth is taught by Calvin. But this is an impudent and a shamelesse slander refused and refuted also by that worthie seruant of God himselfe. Wherefore Bellarmine hereby manifestly declareth that the doctrine of the Romish church whereof he is so stiffe a maintainer, is absurd, false, & vnttrue: & therefore not taken out of the word of truth, seeing it is not, neither indeed cannot bee defended but by false slanders and lies. For the law of God shall bee fulfilled without lies: seeing wisdom is sufficient to a faithfull mouth, Eccl. 34. 8. And verily that all the particular doctrines of the Church of Rome are vnreasonable and absurd, and therefore vnttrue by Bellarmines owne rule, vnttrue it may be iustified in them all: but at this time I will giue instance only in some of their particular doctrines which concerne the word of God, the Sacraments, Prayer, & Faith. And first concerning the word of God, the Church of Rome absurdly teacheth that it is delivered vnto vs partly in the Scriptures, and partly by tradition. For if it bee an absurd thing for a wise and provident Father to deliuer his last will and testament partly in writing and partly without: it is much more absurd to ascribe any such action vnto the most wise and provident God. Secondly, if it be an absurd thing for a father to interdict any of his children to get a coppie of his last will and testament, wherein some great legacy is giuen vnto him, and some speciall duties are required at his hands: then it is more absurd

20. avouch that God doth interdict all his children of
 the Laitie, the hauing of the bookes of the old & new
 Testament in the which so great legacies are bequea-
 thed vnto them, and so many speciall duties are requi-
 red at their hands. Thirdly, if it be an absurd thing that
 a wise and louing father should make his last will and
 testament in a language vnkown to his children, see-
 ing he maketh it to this end, even to make knowne to
 all and every of them what portion and legacie hee
 bestoweth vpon them, and what dutie hee requireth at
 their hands; then much more absurd is it to avouch
 that our heavenly father, making his wil and testament
 to the same end, would haue the vnderstanding thereof
 kept close from any of his children vnder the locke &
 key of a strange language. Fourthly, seeing every wise
 father hath a speciall care to set downe his mind in his
 will and testament in plaine and cleere words, that so
 he may take away all iust occasion of discord and dis-
 sention among his children: it is absurd to imagine
 that the God of peace and loue would set downe his
 mind in the bookes of the old and new Testament in
 darke and obscure tearmes, and in phrases of such a
 doubtfull and ambiguous signification that like a nose
 of wax they may be bowed aswel this way as that way,
 and so minister occasion of discord and strife which he
 therein so straightly and severely interdicteth? And
 verily as it is, an absurd thing to avouch that the light
 of the sunne is darke, because sore eies cannot well be-
 hold it, & blind cannot apprehend it at all: so is it more
 absurd to avouch that the holy Scripture being a light
 that proceedeth from Christ the sonne of righteoulnes
 Ap. 12.1. is darke and obscure, because the sore eyes
 of some mens sicke minds are offended with it, and the
 blind mindes of other that are starke dead in their sins
 cannot apprehend it at all. Fifthly, seeing it is an absurd
 thing to thinke that any person in a manuary craft can
 become

become a good Artisan, vnlesse he vnderstand the particular rules thereof, and the reasons of such workes that are to be wrought thereby: it is no lesse absurd to determine with the Church of Rome, that a blind and a colliar-like faith can make a true faithfull man, and a good intent can make a good worke, when the party vnderstandeth not the particular doctrines of faith, nor the severall reasons whereby a good worke may bee done rightly & acceptably vnto God. For is it not absurd (as Chrysostome saith) that a Physitian, a Tanner, a Cloth-worker, and all other craftsmen shall bee able to stand in defence of their arts: and a Christian shall not be able to giue a reason of his faith? Whereas these arts neglected bring losse only to our temporalities: & the contempt of the other bringeth damage to our soules. Yet (saith he) such is our madnesse that wee employ all our thoughts vpon the former, and little regard the necessary & most strong fortifications of our saluation: albeit wee bee commanded to bee ready to giue an answer to every one that should aske vs a reason of our faith, & also to haue the word of God dwelling in vs most plentifully. Chrys. hom. 16. in Ioh. Sixtly, if we thinke it absurd to trust another mans telling in the receipt of mony, or another mans eie in the feeding of our horse, or another mans tast in the food of our owne bodies: It is more absurd to receaue from our teachers the heauenly coine of faith, hope, & loue, vpon their bare word, or to trust his eies and tast in the food of our soules by receauing and approving all doctrines deliuered by them vnto vs without all examination and triall. So S. Chrysostome. It is an absurd thing in the receipt of mony, not to trust another, but to tell it our selues: and in matters of farre greater moment to content our selues with another mans bare word: especially whereas we haue a most exact ballance, squire, and rule, even the determination of the diuine lawes.

Chrysostom. 13. in 2. ep. ad Cor. Lastly, is it not most absurd that a translation made by some which were not inspired & guided therein by the spirit of God, should be commanded to be receaved by all, as only authentically, & to be preferred before the text it selfe set down in the bookes of the Canonickall Scripture, penned in the Hebrew & Greek tongues by the Prophets & Apostles, which were immediatly inspired and guided in that very action by the speciall motion of the vnerring spirit of God? 2. Pet. 1. 20. 21. Is it not, I say, absurd that all truth most purely set downe by such notaries as were immediatly thereto designed by God, should not be so well preserued in their register bookes from all errors and corruptions by divine providence, as in the writings of any other which were not immediatly by God designed therevnto? For is water more cleere in the streame where it may gather mud, then in the most pure fountaine it selfe? Hence spring errors (saith S. Cyprian) while men repaire not to the originall veritie nor the head is sought after, nor the doctrine of our heavenly master is observed. Cyp. de simpl. praxiat. Secondly to come to the doctrines of the Church of Rome, concerning the Sacraments: Is it not absurd that the bare pronouncing of a few words should consecrate a Sacrament, and that a Sacrament should giue grace by the worke wrought; albeit the words themselves bee not vnderstood, nor the vses and ends, for the which Sacraments were ordained? Tell mee (saith S. Chrysostome) O thou foolish, or absurd Priest, doth the vertue of the word of God consist in the forme of the letters, or in the vnderstanding of the sense? Chrys. hom. 43. in Mat. Verily the Apostle teacheth, that the word of God profiteth not vlesse it be mingled with faith in them that heare it. Heb. 4. 2. that is, vlesse it be so deliuered that the hearers minds may be instructed and edified thereby, and so faith may be either begotten, or at least strengthened in

*Dulcius ex ipso
fonte bibuntur
aque.*

in them. And so doth S. Austine teach, both concerning the word and the Sacraments also. From whence cometh this power (saith hee) that water doth touch the body & cleanse the soule, but by meanes of the word, and that not because it is vetered, but because it is beleueed. For in the word the vanishing sound is one thing, and the remaining power another. This is the word of faith which we preach. Aug. in Ioh. hom. 80. And againe, *The faith of the Sacraments doe iustifie, not the Sacraments themselves.* And therefore (saith hee) *in the Sacraments wee must not regard what they are, but what they signifie.* Aug. cont. Max. l. 3. cap. 22. For as in the Iewish sacrifices, so in these our Christians Sacraments, God doth not require the worke wrought, but the reasons and ends for the which it is wrought. Tertull. l. 3. cont. Marc. Secondly, it is not absurd that a Sacrament which of the very worke wrought (as they say) giveth grace, should hinder grace giuen in another sacrament, as they affirme of marriage, and of their holy orders? As if one grace could disgrace another: or one instrument ordained to giue grace could resist the efficacy, and power of another. Thirdly, was not their ancient order of baptizing of Bels, an absurd disorder? As if Christ had shed his blood for the purging of the sinnes of Bells, & had ordained baptism to giue to them his heavenly grace: But to leaue baptism, and to come to the Lords supper. what a Chaos of absurdities doe they bring in about the same? First, whereas the Scripture in plaine words avoucheth that our blessed Saviour at the first institution thereof, tooke bread and wine in their essence and substance to make them the mysticall signes of his body and bloud, they say that he transubstantiated them into the very substance of his body & blood, & left their accidents only to be the outward signes in the sacrament. Whereas, *Sacraments if they had not a certaine resemblance with the things whereof they*

Fides Sacramentorum iustificat non sacramenta.

Subordinata non pugnant.

*Ex eisdem nutri-
mur & sumus.
Arist. ex eisdem
nascimur &
pascimur. Fern.
Accidens non
transit a subiecto
in subiectum.
Accidens esse
est inesse.*

they are Sacraments; they could not be sacraments at all, and beare the name of the things themselves which they resemble, Aug. ad Bonif. ep. 23. Now what resemblance can there bee betweene the accidents of bread and wine, and the true and reall body and bloud of Christ? Can these accidents nourish our bodies, that they may resemble the nourishment of our soules by the body and bloud of Christ? And is it not absurd that these accidents being separated from their subiects must not onely retaine their being, but also subsist by themselves? Surely it were fit that these mens bodies were fed with accidents, which feed mens soules with such absurd fancies. Now concerning Christs body & blood which is the inward grace in this sacrament, how many absurdities also doe they avouch? First they will haue the very same body and blood daily to bee made of the substance of bread and wine through the pronounciation of five words by the mouth of a Priest, which was but once made of the substance of the Virgin Mary by the operation of the holy Ghost. Secondly, they will haue it stil here in earth which is ascended vp into heaven. Yea they will haue it here to bee daily eaten with our bodily mouthes, which is not onely an absurd and an inhumane impietie in the iudgement of S. Austine de doct. christ. l. 3. c. 10. but hath been an occasion to Infidels to condemne Christians for the wickedst monsters that were in all the whole world, for that they were not ashamed to say that they daily deuoured their Lord and God. Thirdly, they teach that the body of Christ which is a true naturall body, is in their masse vncircumscribed without any dimensions, and the same in heaven circumscribed and hauing dimensions. Lastly, they teach that Christs body here is not limited in space or place, but that it is so in heavē: and therefore is in heaven a true body, but not here in earth. For (as Austine saith) *take away from a body space*

*or place, and it shall be nowhere, or in no place, and if it bee
 nowhere it is not at all.* But all these absurdities they
 thinke they may cure with this salve; for that all these
 things are and may bee still done by the miraculous
 hand and power of God. But Austine refuseth this plai-
 ster as not fit for this sore. For (as hee teacheth) *Sacra-
 ments may haue honour as being religious: but they doe
 not worke astonishment as being miraculous.* For they are
 such meanes as God hath appointed to confirme the
 faith of such as already belecue; and not to convert vn-
 beleeuers, for the which end miracles are ordained.
 1. Cor. 14. 22. And verily if these workes were miracu-
 lous, they should be such as might be first apprehended
 by sense, that from thence they might enter into the
 conscience. But these which they call miraculous
 workes, are not apprehended by sense, as sense it selfe
 doth testifie sufficiently. Thirdly, concerning prayer:
 First, is it not absurd that publike prayers vnto which
 a publike assent should be giuen by the people, should
 be made in a tongue not vnderstood of the people. For
 (For (as the Apottle saith) *When thou blessest with the
 spirit, (viz. in a tongue vnkowne) how shall he that oc-
 cupieth the roome of the vnclearned say amen at thy giuing
 of thanks, seeing hee knoweth not what thou saist* 1. Cor.
 14. 16. Secondly, is it not absurd that private prayers
 should bee commanded to bee made in a tongue vn-
 kowne to him that maketh them, and therefore can-
 not vnderstand for what he himselfe prayeth? For
 should any one present a supplication to a Prince, and
 not vnderstand what is contained in his supplication?
 much lesse should he doe it to the king of kings, vnlesse
 he looke to be reiected as a foolish and an absurd com-
 panion, yea as a franke & mad man. Thirdly, is it not
 absurd to pray to Saints for such blessings as cannot
 be giuen but by God alone? seeing it is all one, as if one
 should seeke for that of a subiect, which is only in the
 hands

hands of a king to giue. Fourthly, were it not absurd, when thou hast the kings eldest and dearest sonne to be thy mediator to his father, to request some meane persons of the court to be thy mediators also, as if the mediation of such a person were not sufficient? So is it farre more absurd to ioine the Saints to the Sonne of God in the worke of mediation, whereas his intercession with the father is 10000000000 times more respected of God, then is the intercession of all Angells and Saints. Lastly, is it not absurd to make the Saints mediators to Christ, when he himselfe calleth thee, & promiserh to heare and helpe thee also, whensoever thou by thy selfe shalt come vnto him in faithfull and humble prayer? Mat. 11. 28. For hee loueth his faithfull seruants better then any creature can loue him: and therefore they ought to come rather to him then to any other. I come with more comfort (saied an ancient autor) to my Iesus then to any of the Saints. For this cannot be the saying of S. Austine, because he renounceth all other mediators but Christ: and saith moreover that, if S. Iohn himselfe should take vpon him to be our Mediator, he should shew himselfe thereby to be a very Antechrist. Aug. cont. ep. Parm. l. 2. c. 8. Last of all, concerning faith they teach most absurdly of all other. For whereas our commo Creed containing the summ of our Christian faith, teacheth vs to beleene in God, that is, to be fully perswaded that God is our God and louing father in Christ, and hath taken vs for his adopted children even all and every one of vs, vnto whome he hath giuen a true faith: how can this faith taught in our common Creed stand with that of the church of Rome, which commandeth vs still to stand in doubt of Gods loue? Why? is not Gods loue towards his faithfull and obedient children, greater then is the loue of any earthly father to his? And would not an earthly Father who hath declared his great loue toward his
louing

*Dulcius ad me-
um Iesum acce-
do quam ad que-
vis sanctorum.*

louing child in giuing him the best education that hee can, and the greatest portion & the largest inheritance take it very vnkindly at his child's hand, if for all this he should make but the least doubt of his so entire and tender affection and loue? Now our heavenly father giueth to all that are adopted sonnes by faith in Christ a farre better education, greater portion and larger inheritance then all earthly parents can giue, and that to this end to testifie vnto them the vnsearchable riches of his goodnesse towards them, and to giue them full assurance of his vnspeakable loue. And yet shall they be commanded still to make doubt thereof? yea whereas all professions in the whole world bee they heathenish, lewish, Hæreticall or schismaticall doe make solemne protestation that they will giue assurance, albeit vpon most false and deceauable grounds, to their Disciples and followers, that if they will rightly embrace their rules and put in practise their commandements, they shall thereby be brought neare vnto God, & haue assurance of his fauour and loue? And shall our christian profession, which only delivereth the true grounds of our reconciliation and peace with God, and of his good will and loue towards the faithfull, even by the testimonies of a multitude of heavenly Angels, Luk. 2. 14. yet be counter commanded herein, & that by that Church which vaunteth her selfe to bee the only pillar and rocke of faith? Vndoubtedly as that person is no chaste wife, nor true mother, that willet the children still to stand in doubt of the kindnesse of their careful and louing father: so the church of Rome hereby sheweth her selfe neither to bee the chaste spouse of Christ, nor the naturall mother of the faithfull, but the whore of Babylon, & the mother of all abominations, in that shee commandeth the faithfull which are the children of God still to stand in doubt of the loue of God their beauenly father. Wherefore to conclude, as on the one

side we are to pray vnto God our heavenly father that
 he would still deliuer vs from the wicked doctrines of
 eyill and vnreasonable Papists, because they be not the
 doctrines of faith and truth: so we are on the other side
 still to pray vnto him, that he would cause the doctrine
 of the Gospell to be published more and more, that he
 would give it a full current, and cause it to be glorified
 throughout the whole earth. And let vs also pray that
 the Lord our God by the ministerie of one Haggai or
 other would lay open the ends and vses of such gentle
 corrections, which of late yeares our land hath bin vi-
 sited withal againe and againe, & stirre vp the spirits of
 our Zorobabels and Ioshuahs to haue a care, first to
 build the temple of the Lord before the care of build-
 ing of their own houses. And that our wise Solomon
 would not only haue a care, first to build the temple of
 God before the building of his owne pallace, but also
 haue a greater care for the one then for the other: that
 so of him it might be truely said: Behold a greater then
 Solomon is here. Yea that God would more and more
 settle in the heart of our David King *James* this serious
 meditation, which so throughly possessed the soule of
 King David: Behold, I dwel in an house of Cedar trees,
 and the arke of the Lord in diuers places of my king-
 dome dwelleth vnder curtaines by the want of skilfull
 builders to build it a Temple: that so not only our Na-
 thans may say vnto our King: Goe & doe all that is in
 thine heart: for God is with thee: but also his God may
 say vnto him: hast thou such a care to build an house
 vnto me? Behold, in lue thereof, thine house shall bee
 established and thy kingdome before thee for ever, e-
 ven thy throne shall be established for ever, 2. Sam 7.
 16. even so oh faithfull, Amen; say Amen, and confirme
 this thine owne decree, that it may be as the decrees of
 the Medes and Persians that cannot bee altered. And
 say againe and againe of our King *James*, and his king-
 domes.

domes, as thou didst once of David & his son. I have chosen great Brittain, and loved to dwell in it, saying: This is my rest for ever, here will I dwell, for I have a delight therein. I will blesse her victuals with increase, & satisfie her poore with bread. I will clothe her priests with health, and her Saints shall reioice and sing. Here will I make the horne of *James* to flourish: I have ordained a lanthorne for mine annointed. And for his enemies I will cloath them with shame: but upon his head shall the crowne flourish. Ps. 132. And let every faithfull Britaine crie out to his companion in faith & country saying. O pray for the peace of London, they shall prosper that loue thee. Peace be within thy wals, and plentie within thy pallaces. For my bretheren and companions sake I will wish thee now prosperitie: yea because of the house of the Lord our God I will seeke to doe thee good. Ps. 122. Lastly, to conclude, let every faithfull soule wheresoever after this or the like maner commend his owne soule and salvation into the hands of his redeemer. *Into thy hands Lord I commend my spirit which is thy due: for why thou hast redeemed it O Lord my God most true. Send out thy light, that is, thy truth, and lead me with thy grace: which may condukt mee to thine hill and to thy dwelling place. One thing of thee I doe require that thou wilt not deny: for which I pray and will desire till thou to me apply. That I within his holy place my life throughout may dwell: to see the beauty of thy face, and view thy Temple well. The greater sort craue worldly goods, and riches doe imbrace: but Lord grant mee thy countenance thy favour and thy grace. For thou thereby shalt make mine heart more ioyfull and more glad, then they that of their corne and wine full great increase haue had. In peace therefore lye downe will I, taking my rest & sleepe: for thou only wilt me O Lord alone in safetie keepe.*

(38)

The grace of our Lord Iesus Christ, and the loue of
God, and the fellowship of the holy Ghost bee with vs
all. Amen. Yea thou that art God to be blessed for ever
so in grace vouchsafe to be with vs that thou blesse the
continuell ministerie of thine holy word and heavenly
Angels to our continuall sanctification and preserva-
tion in this life, and to our full and finall glorification
in the life to come. *Amen.*

FINIS.



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